

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fixed,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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CHRISTIAN INTELLIGENCER.

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[From the Universalist Watchman.]

A FUNERAL SERMON.

BY WARREN SKINNER.

TEXT.—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead."

Man, in his best earthly estate, is but a frail, feeble creature. Made subject to vanity—filled with desires beyond his ability to gratify—exposed to evils which he has not power to avert—liable to accidents and dangers from which his foresight cannot deliver him—placed in a condition where no happiness is perfect, and no bliss without alloy, he needs, at all times, the support and favor of some being superior to himself. Nor is this all; for, although he is constantly supported by the divine power; though he is continually surrounded by the mercies of his God; and although the favors of the Most High are showered down in rich abundance upon him, he knows the uncertain tenure by which he holds all earthly blessings, and even life itself. Hence he needs the constant influence of hope, he wants an assurance that, although his worldly treasures may be taken from him, there are yet remaining sources of happiness and enjoyment within his reach. Above all, he wants the hope of an existence beyond the present; he wants a confidence that death will not separate him from the care and loving-kindness of his Father in heaven; in a word, he needs an assurance that the perfect happiness he was formed to enjoy, and which is the great object of all his desires, will be ultimately and forever his.

Without the soothing influence of hope life becomes an almost insupportable burden; the path we travel, from the cradle to the grave, is through a dreary wilderness; and the innumerable blessings bestowed upon us by a munificent Providence are of little value; for we know they may be soon wrested from us; and we know that our dearest friends and nearest relatives may be torn from our fond embrace, by the unrelenting hand of death, and an aching void be left in our hearts which nothing earthly can ever fill. On the other hand, if we are in possession of that hope which is as an anchor of the soul, both sure and steadfast; if we feel the sweet influence of a strong assurance that a glorious immortality awaits us, beyond the transitory scenes of this vain and changing world; and if by the eye of faith, we can look forward to an eternal reunion with all those we love, in that better world wherein dwelleth righteousness, we are prepared to endure with fortitude the accumulated sorrows of this life; and we can bow with filial submission to the chastisements of our heavenly Father's hand.

But where is this hope to be found? How are we to secure its influence? And how shall we obtain its heavenly consolations? Earth has it not to give. The world, with all its riches and alluring charms, cannot impart it to the mourning soul. Science, amidst her ample stores, does not contain it. Neither can the most refined and exalted philosophy, with all her boasted discoveries, point us to the source from whence it springs, nor to the foundation on which it rests.

Where, then, shall we seek it? "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Here, then, in the glorious gospel of the blessed God, this invaluable treasure is contained. In the record of eternal truth—in the teachings, miracles, and death, but more especially in the resurrection from the dead of our Lord and Saviour Jesus Christ, the "first fruits of them that slept," and the living head of every man, the foundation is laid, broad and ample as the spiritual and eternal wants of the whole intelligent creation, and immovable as the throne of God in heaven. To this gospel let us, therefore, direct our undivided attention; and from the rich testimonies of divine inspiration let us endeavor to draw forth the influence of that glorious hope, which will sustain and cheer us through life's weary pilgrimage, and which will give us an antepast of immortal blessedness beyond the grave.

In pursuing the subject embraced in our text, and in our endeavors to impart consolation to these mourners, and useful instruction to all present, we shall consider,—

I. The nature of that hope which the gospel imparts.

II. The foundation on which it rests.

III. Its influence on the hearts and lives of those who possess it.

Hope may be defined the desire of some good, not in actual possession, connected with a probability, or, at least, a possibility, of obtaining the desired good. This definition will apply to hope of every description. But there are considerations which distinguish the hope inspired by the gospel from all other kinds; and that we may have clear and correct conceptions of its nature, we may observe,—

1. The hope of the gospel differs from all others on account of the object it embraces. There is, perhaps, no passion more natural to man, or of more universal prevalence, than hope; and certainly there is none more necessary to his happiness in life. Are we poor and needy? Hope points us to more propitious circumstances in time to come. Are we oppressed with pain and sickness? Hope holds out to us the prospect of returning health and ease. Are we bowed down with the cares, anxieties, and disquietudes of life? Hope lends us her support; and whispers peace and confidence to our desponding souls. But these are all temporal hopes, and cannot fully satisfy our desires.

There is, in every human bosom, a longing for something more than earth can give; the desire of a more extended existence than is allotted to man on the shores of mortality. And shall these desires be finally satisfied? "If a man die shall he live again?" "If it be not so,—if he who made us has not destined us to an existence beyond the present; we may ask in the language of the poet,

"—Whence this pleasing hope, this fond desire,
This longing after immortality?
Or, whence this secret dread and inward horror,
Of falling into naught? Why shrieks the soul
Back on herself, and startles at destruction?"

If we only have to pass away like the brutes that perish? Why is this strong, this unconquerable desire of immortality implanted in our breasts? And why does God suffer us to indulge these pleasing hopes if they are all vain and futile? But,—

"Tis the Divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And indicates Eternity to man.—
The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds."

And such is the hope inspired by the gospel of our blessed Redeemer; a hope which looks beyond the bounds of time, opens a bright vista beyond the darkness and silence of the grave, rises in joyous anticipations from earth to heaven, and seizes on immortality and unending glory in the paradise of God; Compared with this all earthly hopes shrink into nothing and insignificance; for, could we obtain every object of our hopes which this world can give; could we accumulate its riches, and gain all its honors, the time will soon come when to us they will possess no value; for naked came we into the world, and equally destitute must we leave it. How invaluable then, on account of the object embraced, is the hope of the gospel; how ardently should we strive to obtain it, by embracing the gracious promises of our God; and, having obtained it, how fondly should we cherish it in our hearts, as the richest blessing we can enjoy on earth.

2. We learn from our text that the hope of the gospel is a "lively hope." It is an ever-active, and all-pervading principle; bringing its possessor into "newness of life," and imparting peace and joy to the soul. Viewed in this light, hope is the fruit of a true and living faith. In fact, without faith in the infallible record of God, there can be no rational, or well grounded hope, of life and immortality beyond the grave; and experience teaches us that our hope will be firm or unstable according to the strength or weakness of our faith. This is demonstrable from the ordinary occurrences of life.—The husband-man is active in preparing his ground and casting in the precious seeds in proportion to his belief, or confidence that his labors will be blessed with an abundant harvest. The parent is assiduous in cultivating the mind of his child, and in forming his character for future usefulness and respectability in life, in proportion as the child gives evidence that these exertions will be crowned with success. So with the faith and hope of the gospel. In proportion as we embrace, by a living faith, the immutable promises of God, will be the strength and stability of our hopes; and the Christian is never so active in the discharge of his duties to God, and in works of love and deeds of kindness to his fellow men as when under the influence of a firm and unwavering hope. In short, destitute of this hope, we lie in darkness, and in the "valley of the shadow of death;" but with it, we are in the possession and enjoyment of spiritual, or everlasting life. Hence the language of the apostle; "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." But, as we shall have occasion still further to illustrate this particular under our last general proposition, we observe,—

3. The hope of the gospel is satisfactory. We have already seen that a hope which is confined to the enjoyments of this life cannot satisfy the desires of the human soul. We may now go farther, and observe that the hope of mere existence, of even eternal duration, will not, in itself, satisfy these desires; for we may be fully confident of an endless existence, and, at the same time, have no assurance that such existence will be a blessing. Dark and cheerless as is the thought of non-existence, there is no one who would not prefer it to an eternity of unmingled suffering and woe; or even to an endless existence in which more misery should be endured than happiness enjoyed. Having an assurance that we shall live again, and live forever, the question presses with a resistless energy on our minds, will my future existence be a blessing, or a curse to me? Will it be one of interminable happiness, or unending woe? And here again we must have recourse to the gospel; "to the law and the testimony;" for, as "life and immortality" are brought to light only in the gospel, so that alone can teach us what will be our condition in an immortal state. In the resurrection, (and we shall show that it is only through the resurrection that we can hope for immortality,) our Saviour expressly declares that men shall be "as the angels of God in heaven;" or, as it is expressed by St. Luke, "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." From this language the only inference we can draw is, that, in the resurrection state, man will be not only immortal, but pure, spiritual, holy, and happy; for such are the angels of God in heaven. With this sentiment the testimony of St. Paul perfectly corresponds. Speaking to the Corinthian brethren on the subject of death and the resurrection of the dead, he says, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Similar to this is his language to the Philippians; "For our conversation is in heaven; from whence also we look for the

Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." But I need not multiply evidences on this point; for happiness, pure unmingled happiness, and unending glory, are as much embraced in the hope of every Christian as an endless existence.

But, is this sufficient? Admitting, as individuals, we have, through faith and hope, the strong assurance of a blessed immortality for ourselves, will this fully satisfy the desires of our hearts? Are there no others whom we wish to include in our hope, in order to render it perfectly satisfactory? Have we not some dear friend, some faithful parent, some lovely child, some kind brother or sister, or an affectionate and beloved companion, whose happiness is dear to us as our own? And can a hope from which all these, or even a portion of them, must be excluded, be satisfactory to our souls? Impossible! Corrupt as human nature may be, man is not so selfish and wholly wicked as not to desire the welfare and happiness of those to whom he is bound by the strong ties of blood and affection; or to be perfectly happy while these dear objects are forever shut out from all enjoyment, and from all his hopes. Nor can we stop here. Imperfect and sinful as we are, our benevolent desires, derived from the great fountain of all goodness, extend still further; and the more extensive they are, the more nearly do we resemble him whose image we bear, and the more perfectly do we follow the example of the great Redeemer.

"God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre mov'd, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbor, first I will embrace;
His country next—and next all human race."

Such are the genuine feelings of the human heart. Bound to our fellow beings by the ties of a kindred nature, we sympathize with them in their afflictions, and the more perfect our own happiness, the more are our benevolent desires extended, and the more ardently do we seek the happiness of all with whom we are connected. And these desires, so natural to the heart of man, and so honorably to human nature, are forcibly inculcated and strenuously urged in the teachings of Jesus, and the language of the apostles. We are required, not only to cherish these benevolent desires, and to embrace the whole family in the arms of fraternal affection, but to make "supplications, prayers, intercessions, and giving of thanks, for all men;" and the feelings and practice of every true Christian are in accordance with the apostolic exhortation. Hence the earnest supplications at the throne of divine grace, in behalf of perishing sinners; and hence the ardent prayers to God, that all may be converted from the evil of their ways; that all may be brought to the knowledge of the truth, and to the enjoyment of life eternal.

But may we safely indulge these cheering hopes? Do the scriptures afford sufficient evidence to authorize a firm belief that they shall be ultimately gratified? On this point a wide difference of opinion exists. Long and extensively has the opinion prevailed, that millions of our brethren and sisters, the offspring of our Father in heaven, must lie down in ceaseless torment and hopeless despair. And can a prospect like this give fullness of joy to the Christian's heart? Believing thus, can he "rejoice with joy unspeakable and full of glory?" As the principle involved in this inquiry is important, we ought to divest our minds of all prejudices and prepossessions, and in sincerity of heart inquire, "what saith the scriptures?" The testimony of Christ is full and explicit on this subject. "The Father loveth the Son, and hath given all things into his hands. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And I, if I be lifted up from the earth, will draw all men to me. All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." We have before noticed our Saviour's testimony concerning the condition of man when raised from the dead; and if his language, last cited, be true, then is there ground for the indulgence of these hopes; and so surely as the blessed Jesus, "who gave himself a ransom for all, to be testified in due time," shall "see the travail of his soul, and shall be satisfied," so surely shall these fond desires, these holy and ardent hopes of the Christian's heart be also satisfied. What further can we ask? When once these hopes are fixed in our hearts, we can exclaim with the aged Simeon, when to his joyful bosom he pressed the infant Saviour to the world, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel."

We notice the foundation on which the hope of the gospel rests.

No one can be insensible of the importance of this part of our subject; for it is obvious that the value of our hopes depends much on the stability of the foundation on which they rest. However invaluable may be the hopes of the Christian, on account of the subject embraced; however high the enjoyment we should otherwise find in their indulgence, if they rest on no sure and adequate foundation,—if they are liable, in the end, to be disappointed,—if, on examining their foundation, we find it to be but the "baseless fabric of a vision," and that we have been following only a splendid *ignis fatuus*, we cannot cleave to them as a sure consolation in affliction, or an unfailing support in the hour of death. On what foundation, then, do the hopes of the Christian

rest? or rather, what foundation do the scriptures present on which they may be safely based? In considering this point, we shall leave out of view the different theories which have prevailed among professing Christians, and which have so long divided and distracted the Christian world; also the philosophical arguments adduced in favor of future existence, and appeal directly to the divine testimony; and it is believed that the more the evidences of immortality are concentrated, and brought to bear on one single point, the more satisfactory these evidences will be to our minds, and the more firm and unwavering will be our hopes predicated on them.

Our text presents to us this foundation, in plain unambiguous terms. Here we are told that God "hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." From this language it appears evident that the apostle did not predicate this hope on any abstract principle or doctrine; nor on conclusions drawn from philosophical, or metaphysical reasoning; neither on the supposition that the soul of man is at present endowed with immortality; nor yet on the ground of any merit or righteousness in man; but on a plain and simple fact; and this fact "the resurrection of Jesus Christ from the dead." The apostle Paul has likewise presented the same view of the subject. In the fifteenth chapter of his first epistle to the Cor. we find a full and labored argument on this point.—After alluding to the gospel which he had preached to his brethren, and by which, he tells them, they were saved, he proceeds to point out to them, and to illustrate what he had preached to them as the foundation of their faith and hope; and says, "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." In accordance with this declaration we find that wherever this apostle went, he preached Jesus and the resurrection." Continuing his argument to his Corinthian brethren, we find him saying, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?—But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not." From this language we perceive that St. Paul predicated the doctrine of life and immortality entirely on the doctrine of the resurrection of the dead; and that the doctrine of the resurrection is predicated altogether on the fact that Christ had been raised from the dead; and on the supposition that this fact did not exist, he adds, "then they also which are fallen asleep in Christ are perished;" i. e. they have ceased forever to exist. "But," continues the apostle, "now is Christ risen from the dead, and become the first fruits of them that slept.—For since by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive."

Christ is here represented as the "first fruits of them that slept." He was the first who rose from the grave incorruptible and immortal; and his resurrection, as he is the "head of every man," is the earnest assurance, of the resurrection of all of whom he is the head, and the first fruits, or, in other words, of all who sleep in death. Not only so, his resurrection is a pattern of the resurrection of all mankind who shall be raised from death in him; for, "if the first fruit be holy, the lump is also holy;" and when all who die in Adam shall be made alive in Christ, all sin, imperfection, and consequent suffering, must be forever done away: "if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." But this sentiment is confirmed beyond the possibility of a reasonable doubt by the further testimony of the same inspired writer. He declares that Christ "must reign till he hath put all enemies under his feet;" that the last enemy, death, shall be destroyed; and, in concluding his argument on this most important of all subjects, he says, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave (hades or hell) where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ." Such is the foundation of the Christian's hope of life and immortality, presented to us in the glorious gospel of our blessed Redeemer; a foundation, which God himself has laid, ample as the vast creation, and permanent as the throne of Jehovah. On this broad and sure foundation we may rest our dearest, our immortal hopes, not only for ourselves, but for our friends and relations, and for the whole family of man, in the full assurance that the "foundation of God standeth sure;" and we can rejoice in perfect confidence that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

III. We are to consider the influence of hope on the hearts and lives of those who possess it.

Such is the constitution of our natures that it is necessary for us to be constantly under the influence of suitable motives to direct us in our conduct. We naturally seek for happiness, and instinctively shrink from misery; and hence, in the economy of God's government, in the dealings of his providence towards mankind, and in the scriptures of divine truth, motives, addressed both to our hope of good, and our fears of evil, are presented to us. Fear is undoubtedly necessary to deter us from sinful actions; but as the obedience which God requires of us

is that which flows from the heart, and from pure motives, it is doubted whether fear alone can present these motives, especially that slavish fear which is full of torment.—This appears to have been the opinion of that disciple whom Jesus loved, and whose whole soul seemed to have been fully imbued with the spirit of his Master, and the love of his God. Alluding to the glory of the resurrection, when Christ shall appear to "change our vile body," he says, "we shall be like him, for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure."

The hope of the gospel, by exhibiting to us in prospect that state of glorious perfection and spotless purity to which we are destined in the purpose of God, is not only adapted to our moral condition and wants in life, but it is most admirably calculated to implant the love of God in our hearts; to purify us from all vain and unholy desires; and to lead us in the way of righteousness and peace. It is natural for us to assimilate our characters to the character of any one we truly love; consequently, whatever has a tendency to cherish the love of God in our hearts, is directly calculated to lead us to godliness of life and conduct. There is not a virtue which adorns the human character that does not spring from love, not a duty which God requires of man, that is not the fruit of love. If we love God, we shall cheerfully obey him; if we love our fellow-beings, we shall do them all the good in our power; and if we love our Lord Jesus Christ, we shall conform to his precepts and example in life. And permit me, my friends, to inquire, what can be more directly adapted to the production of the love of God in the soul than the hope which has been described?—What principle more calculated to cherish and strengthen this love, and to invigorate all the pure and happy affections of our hearts than this? On the other hand, where the hope of the gospel does not exist, there is no adequate motive presented, either to induce the love of God in the soul, or to lead those who are destitute of its influence to purity of heart or conduct.

Again; the hope of the gospel exerts not only a purifying, but a saving influence, wherever it is felt. Paul informs us that "we are saved by hope." This proposition, however, is measurably included in the former; for as the salvation of the gospel consists in a deliverance from sin, whatever has a tendency to purify our hearts from sinful propensities, leads directly to the enjoyment of this salvation. And here we may notice the superior influence of hope, to that which is, or ever can be exerted by fear. Fear of punishment may, and without doubt often does, prevent the commission of sinful acts in our outward conduct; but as it exerts no purifying influence on the heart, it cannot overcome nor remove our sinful desires; and it may be safely asserted that there never was a soul truly converted to God, brought to the enjoyment of his love, made a recipient of his salvation, or led to cheerful and willing obedience to the requirements of his law, through the influence of fear. If, therefore, such be the efficiency of a hope in the gospel of Christ; if such be the purifying and saving influence of this glorious hope, how should we exert ourselves, not only to cherish it in our own hearts, but to extend it to our fellow creatures, that they may anticipate with us its pure and heavenly joys.

We observe, once more, the hope of the gospel delivers us from all those tormenting fears, and gloomy forebodings of future suffering and woe, either for ourselves, our relatives and friends, or any portion of the human family, which cause so much dreadful anxiety and wretchedness in the world. By opening to us the sure prospect of immortality and unending glory in the realms of bliss beyond the Jordan of death, it enables us cheerfully to resign our spirits to God who gave them, and to meet the pale messenger without a fear. Are we called to follow some dear friend to the gloomy mansions of the dead? Are our parents, children, brethren, or companions torn from our embrace by the relentless foe? Hope points us to the dear departed ones, as the subjects of the pardoning mercy and redeeming grace of God; and assures us that we shall meet them on the peaceful shores of the heavenly Canaan, where pain and death can never come; where sorrow and sighing shall forever flee away; where tears shall be wiped from all faces; and where pangs of separation can never more be known. It leads us to contemplate the whole intelligent creation as one vast family of brothers and sisters; children of the same bounteous and gracious Parent; and joint heirs with ourselves to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.

Finally, hope sacrifices all our afflictions; and prepares us to bow in humble submission to the dispensations of heaven. It prepares us for all the events and circumstances of life, whether of a prosperous or adverse nature. Are we blessed with the smiles of a bountiful Providence and in possession of the riches and enjoyments of life? It assures us that when we part with these, that there are more durable riches, and more perfect enjoyments prepared for us on high. Are we oppressed and bowed down by adversity? Hope tells that we soon shall pass to the peaceful shores of that better world where "the wicked cease from troubling," and where "the weary are at rest." It prepares us for death, by robbing the tyrant of his sting, and enabling us to cast our spirits on the covenant mercies of our God, through a risen Redeemer. And finally, it prepares us, as far as we can be prepared in this world, for the enjoyments of a blessed immortality, by purifying our souls, and conforming us to the image of our Lord and Saviour Jesus Christ.

By representing the Supreme to children as a malignant spy and an avenging tyrant, no affections consonant to the spirit of the gospel can possibly be produced.—E. Hamilton.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, JULY 19, 1833.

WHITMAN'S LETTERS.

We have no prejudices, doctrinal or personal, to indulge against these Letters. But we have said, that we did not see why Universalists on either side of a certain question, should as Universalists, feel much sympathy towards the work, since it is not devoted in any degree to favor the doctrine of the immediate or final salvation of the whole human race. Brother Stone of the Messenger, however, has corrected our latter statement on the authority of the following extract on page 347.

"As we leave this world, we enter upon the next existence. God is still a Father. Jesus is still a Saviour. The angels are filled with love. Man is still a free agent. He cannot be happy without holiness. He cannot become holy without his own consent and most strenuous exertions. The principles of the divine government remain unaltered. Punishment must attend or follow sinfulness. No blame rests upon any but the free moral agent who has made himself wretched, and who must remain in torment until reformation ensues."

It is true, that in the above one may infer something favorable to the doctrine of the restoration; but it is so worded that the writer, if he chooses, may disown the inference. There is little in the extract to which even the most ultra orthodox would not say "amen." Even they will allow that sinners "must remain in torment until reformation ensues." But this, they have the frankness to say, they believe never will be. We have no where seen that Mr. Whitman as frankly professes his belief that such reformation ever will take place. The expression, which the Messenger has italicized to the credit of Mr. W. is a very safe and "judicious" one, as it strikes us.

We said that Mr. W.'s Letters were not directed in any point to favor Universalism. As Br. S. has given his authority for his correction of our error, we are bound to give ours for making the statement. It may be found in Mr. Whitman's Introductory Epistle, page 6.

"My main object is to establish the certainty of a future righteous retribution. I think there is little or nothing in the following letters to which any of the number will object, whether they are now connected with Unitarians, Universalists, Baptists, Calvinists, Methodists or Episcopalians. And I know not why any believers in future retribution should dislike my work, since I have not discussed the question of the duration of future punishment."

Mr. W. says, "I know that sentences may be taken from the connexion and made to present apparent inconsistencies." If there is any inconsistency in the two foregoing sentences, the fault cannot be Mr. W.'s—the fault is jointly at the door of the Messenger and ourselves.

Least we should be misjudged and thought singular for not joining in any direct approval of Mr. W.'s object in putting forth his letters, we remark, that his work does not appear to us to have met with that praise even from Unitarians which was to have been expected, and which they have promptly awarded him on the appearance of his former publications. Seldom have we found in any Unitarian sources, approbatory notices of this publication. We have now before us the Unitarian Monitor, published at Dover, N. H. in which we notice a review of Mr. W.'s Letters, written by a Unitarian clergyman in that State. As a whole the writer gives "faint praise" to the work, but in the labor of dissecting it he finds much fault and but a little to approve. He complains of Mr. W.'s style—that he is too dictatorial, assuming for himself a rank and a stand so far above the "Universalist," as must injure the effect of what he says. And then as to some of his main points of argument, the Reviewer pronounces him altogether inconclusive and unsuccessful. We make some extracts from the Review.

The Letters are twelve in number. The first states and illustrates Mr. Whitman's views of rewards and punishments. He does not consider them arbitrary; but natural; not directly bestowed or inflicted but consequential. One puts his hand into the fire and is burned. The pain he feels is the punishment, not inflicted by a new act of the Deity, but growing necessarily out of that order of things which God from the first, established. A man cultivates his farm, he raises a crop, and this is the reward for his industry; he purifies his heart, makes himself good and does good, and the felicity he enjoys, the prosperity from without, and the peace from within, constitute his reward—not that Deity directly bestows it, for it grows out of the constitution of things.

On this point, Mr. Whitman and the Universalist are agreed. The Universalist, as well as he, contends that punishment is consequential, and is dispensed according to those laws which Deity at first established. No Universalist expects rewards for virtue, except as the order of nature is such that virtue necessarily involves good to him who is virtuous. This principle we believe is sound, and is that which will ere long lie at the foundation of all systems of religion.—It is the same as Isaiah hath so well expressed. "Say ye to the righteous it shall be well with them, for they shall eat the fruit of their doings. Wo unto the wicked! it shall be ill with him; for the reward of his hands shall be given him."—Isa. iii. 10, 11.

The second Letter is designed to prove that "no perfect retribution takes place in this life." In this Letter, with all deference

to Mr. Whitman, we think him wholly unsatisfactory. There is a confusion in his statements, and a want of appropriateness in his arguments. He no where tells us what he means by a "perfect," or "equitable" retribution. From his reasoning, it would seem, that he considers a "perfect retribution," the giving to every one a certain amount of happiness, for a certain quantity of virtue, and the inflicting upon every sinner a certain fixed amount of pain, for a certain amount of sin. Now, as we do not see the apparent happiness, nor the apparent pain, in exact proportion to the apparent virtue, or the apparent sin, it is inferred that there is "no perfect retribution in this life."

This is Mr. Whitman's argument, if we have been able to comprehend him, and we confess it does not satisfy us. We believe the laws of God are universal, invariable and immediate. Whoever transgresses them must suffer pain; whoever obeys them will receive good. This is fixed; experience proves it is so in this life, and we believe it will be so in the life to come. We have no means of knowing the exact amount of crime, of which any one is guilty, nor do we know how much pain Deity decreed should be inflicted, for his guilt. We have the principle on which rewards and punishments are dispensed or given; but the amount of the fine, or the premium, we do not recollect to have seen any where satisfactorily stated.

It is true, that there is much pain in this world, which should not be considered as the punishment of the sins of those who suffer. Still, there is no pain where no law of God has been violated. The law may be violated by the father, and the penalty fall upon the son; it may be violated by a few, and the many be involved in the consequences; but still, the evil which comes, is the natural result of the breach of a law of God. The winged lightning has sped according to the laws of electricity; shall those laws be changed, because a Temple or a man is in its pathway? We are not, indeed, to measure a man's guilt by the amount of his suffering; but we are at liberty to infer that whenever we see one suffer, he or some one else has violated one or more of the eternal decrees of God. But if it be clearly seen, that nature is so organized, that such is the character of the divine laws, that obedience to them will secure us enjoyment, and that transgression of them will bring pain, if this be seen to be true here in this life, we can say a perfect, a righteous retribution does take place in this life, that enough is manifested to vindicate the divine attributes, and to satisfy man's love of justice.

The "Universalist" we suspect, would not want a better argument to prove his doctrine, that men are punished where the offence is committed,—not in the future world for sins committed in this,—than Mr. W. himself has furnished in his first Letter. He maintains that punishment is consequential, as inevitable in connexion with the sin, as the burning of the hand is with the fact of putting it in the fire. We have had our doubts on this point—in every nameable case, at least—but this is Mr. W.'s ground; and it seems to us he has upon it given his antagonist a great advantage. All a "Universalist" would ask, would be the fact that men here experience a punishment consequential upon their guilt. Mr. W. maintains this. May they not, then, turn upon him and inquire, Wherefore the necessity or the justice of punishing them again hereafter for sins which were punished here? But still, Mr. W. thinks that "no perfect retribution takes place in this life." His reviewer dissents from him in this particular. We make these extracts only to show that Mr. W.'s book does not seem to be received with very marked favor amongst his friends.

The Third Letter attempts to "establish a future retribution by an appeal to common sense." The arguments adduced are the common consent of mankind, "the impartiality of the creator," the "undying memory of man," and are drawn from the "nature of sin and holiness."

The "impartiality of the creator" is a proof that he will treat all his children on the same general principles. The arguments and illustrations of Mr. Whitman, under this head, forcibly reminded us of the complaints of the "elder brother," in the parable of the prodigal son. Goodness rejoices in the diffusion of happiness; we do not believe the good man in heaven would think himself hardly treated, because the prodigal should be raised to a degree of happiness equal to his own. "There is joy in heaven over one sinner that repenteth." Nothing could more delight the good man than to see the lost prodigal, the last sin-lust return, find pardon and heaven. The increase of happiness to others will not lessen his own; it will enlarge it, and make him thank God that others share with him the blessedness of being good. We think Mr. W. not happy in this argument.

The argument drawn from the "undying memory of man," is to us conclusive. We all of us have sinned, and, if we will but recall what we have done, we may, any of us, know that the memory of a sin we have committed, sends a pang through the heart, though we have repented of that sin a thousand times. The memory of past transgression is attended with eternal regret, and perhaps with the greatest regret to him who has most sincerely repented of it. This regret must go with us, wherever we go. If we are men, that is, the same kind of beings in the world to come that we are here, and if we have there any recollection of what we did here, the pang must be felt, the worm which never dies will gnaw within, the burning hell of conscience will flame within forever and ever.

Letter fifth, proceeds to adduce direct scriptural proofs that there is a future retribution. It commences with the remark that those to whom Jesus and the Apostles preached, were believers in a future retribution, and therefore the doctrine required no formal announcement; and inasmuch as they used language calculated to confirm belief in it, it is inferred that they recognized its truth. This argument will not satisfy the Universalist. It is well known that the Jews believed in Demons; that a demon, or the

spirit of a dead man, might possess the body of the living. Jesus did not correct this belief of his countrymen, but on more than one occasion used language calculated to confirm it. Must we therefore believe in demons, in the real possession? Jesus did not take it upon him to correct all the errors of his countrymen. His object was to teach the truth rather than the detection of falsehood, and he seems to have confined himself mainly to disclosing the principles of all true religion, principles on which the holiness of one's character depends, leaving it to time and the progress of human reason to correct whatever should be found repugnant to them.

Under the head of scripture proofs, Mr. Whitman introduces six classes of texts, in which he considers a future reward is promised to the righteous and the holy. In the first class he quotes three in which the righteous are most certainly promised reward "in heaven;" but the term heaven often means a state or condition, which may be enjoyed even in this life. "The kingdom of heaven is within you;" "the kingdom of heaven is at hand;" or approacheth. As this term is not confined in its meaning to the state of the blessed hereafter, Mr. Whitman was not judicious in relying on it, especially when the passages in which it occurs may be rather ably explained without giving to the word the meaning he does. "Great is your reward in heaven." Matt. v. 12. Does this mean any thing more than "Rejoice, he exceeding glad when ye suffer for well doing, for great is the reward which you will find the possession of that holy and happy state of the heart and mind, which impels you to labor for human welfare?" Every philanthropist who has persevered through scorn, reproach and persecution, in laboring for human happiness, knows that he has great "reward."

'QUESTIONS WITHOUT ANSWERS.'

We welcome upon our table—most cordially—a Tract of 12 pages, from the pen of our beloved evangelist A. C. Thomas of Philadelphia, entitled, "213 Questions without Answers." It is happily designed.—There is no need of written answers to the Questions—let any reader answer them for himself. We present the reader with a few of the Questions, which we hope he will answer to himself.

114. Is it the revealed will of God that all men should be saved?
115. Can God will all men to be saved, knowing that a part will be forever lost?
116. If God has two wills, why is double-mindedness condemned in the Scriptures?
117. If God has two wills, why does the Bible say, "He is of one mind?"
118. If God has a secret will, how did you gain a knowledge of it?
119. Can that be a secret, which has been revealed?
120. If God revealed His secret will to "the saints," why should they reveal it to "the wicked?"
121. If God, under any circumstances, wills the endless misery of a human soul, in what does he differ from Satan?
122. Can Jesus Christ be the Saviour of any more than he actually saves?
123. Can Jesus be "the Saviour of the world," 1 John iv. 14, if the world is not saved by him?
124. Is Christ, in any sense, the Saviour of unbelievers?
125. If Christ be, in no sense, the Saviour of unbelievers, why are unbelievers called upon to believe in Christ as their Saviour?
126. If unbelievers are not called upon to believe in Christ as their Saviour, what are they to believe?
127. Must not the thing to be believed, be true before it is believed?
128. Must not the thing to be believed continue to be true whether it be believed or disbelieved?
129. "What if some did not believe? Shall their unbelief make the faith [or faithfulness] of God of none effect?" Rom. xiii. 3.
130. Is it true that "God hath concluded all in unbelief, that He might have mercy on all?" Rom. xi. 32.
131. Can God be "especially the Saviour of them who believe," unless He be actually "the Saviour of all?" 1 Tim. iv. 10.
132. Can he be a Christian who worships the Lord through fear of the Devil?
133. Can he be a Christian who affirms, that, if he believed in the salvation of all men, he would not worship God?
134. Can he be a Christian, who inquires, "if all men are to be saved, what use is there in being virtuous?"
135. Some persons say, that, if they did not believe in endless punishment, they would take their fill of sin. How much sin would it take to fill a Christian?
136. If "the goodness of God leadeth to repentance," why should His eternal wrath be preached to sinners?
137. If "the goodness of God leadeth to repentance," why should it be supposed that repentance leadeth to the goodness of God?
138. If "the goodness of God leadeth to repentance," are not the impenitent the objects of His goodness?
139. Is not the goodness of God co-extensive and co-eternal with His wisdom and power?
140. As the wisdom of God can never change to folly, nor His power to weakness, will his goodness ever change to hatred?

AN ORTHODOX TRACT.

A friend in Oxford has sent us a Tract published by the American Tract Society, which we take to be one such as is used in the "Sunday School" in that town. As our eyes have run over the pages, we have been horror-stricken at the impiety of the thing, and especially to think that such stuff is instilled into the minds of our youth. It is entitled "The Sinner forewarned. Hear for Eternity." Even the very covers are flaming with fire and brimstone. We have neither time nor heart for an examination of its contents. Suffice it to say, it is one continued stream of "hell and damnation," most wickedly aspersing the character of Almighty God, and prostrating every thing like reason or filial homage on the part of his creatures. It is a thousand pities, that such impiety

should go forth into the world, and amongst youth, under the cloak of religion. Tom Paine's works cannot do a more pestilent work than such Tracts.

"METHODIST JUSTICE."

The Plattsburg "Democratic Press" has come to hand, containing a communication signed "X," in relation to the prosecution of a man in that place and his being fined ten dollars for repeating two passages of Scripture in a Methodist meeting. The article is written in the coarsest and most vulgar style, and on this account hardly merits a serious notice. The writer is probably some person interested—perhaps a Methodist minister; and his object is to deny the truth of the affair as we gathered it from an article in the "Christian's Bower." Falsehood—falsehood—are as thick as blackberries, all over his article; and yet we are able to find no material contradiction of the facts as stated in the case. By the writer's own confession Mr. Marshall was fined ten dollars. He denies that he was thus punished for repeating two passages of Scripture—he repeated but one, and, referring to the chapter and verse of another, requested the minister to read it. This was the "head and front of his offending"—and for this he was punished as stated. The writer also vapours terribly about another "falsehood."—It was stated that the meeting was conducted by the Presiding Elder and two clerical assistants; "whereas" X most solemnly and categorically affirms, by the aid of a young regiment of exclamation points (!) that there was but one minister besides the Presiding Elder present—a material point, truly.

We take the leading facts to be confessed now as reported—viz: that—Mr. Paul Marshall was prosecuted and fined ten dollars, according to an agreement between the Methodists and a Baptist Justice, for requesting "Mr. Ferguson to read the second chapter of Hebrews." We repeat the inquiry, once before made:—If a man now ought to be fined ten dollars for asking a Methodist preacher to read Heb. ii. 14, 15, what ought St. Paul to have been fined for writing the passage?

AUGUSTA.

We have been desired to request those citizens of Augusta and vicinity who have a desire that measures should be taken to promote the cause of truth as we understand it, in that place, to meet at the Hotel of J. P. Dillingham, Esq. this day (Friday,) at half past seven o'clock, P. M. Should all who prefer a spiritual feast of fat things to the dry and bitter husks of a Unitarian theology, show an interest in the subject by an attendance at that time, no doubt there might be strength enough developed to establish the cause on a permanent and broad foundation.

CONVERSIONS IN THE MINISTRY.

Rev. Orrin Marsh, a preacher of the Christian connexion, residing in Castile, Genesee Co. N. Y. Rev. J. Babcock, formerly a Freewill Baptist Clergyman, living in Hume, N. Y. and Rev. W. McLeland of Pike, N. Y. for fourteen years a Methodist preacher, have all come out of the confinement of Unitarianism and entered the spacious fields of gospel grace. They are now engaged in preaching the doctrine of Universalism, and are spoken of as gentlemen of respectable talents and good characters. "Can ye not discern the signs of the times?"

NEW SOCIETIES.

A Universalist Society has been formed in Pike, N. Y. The cause is flourishing in that place. A meeting house is about being built for the Society.—Rev. W. McLeland, lately a Methodist minister, preaches to the brethren in Pike. A Universalist Society has been organized in Groton, N. H.

A Society of Universalists has been formed in Georgia, Vermont.

RESIGNATION.

We learn from the Trumpet that Rev. Thomas G. Farnsworth has resigned the pastoral charge of the Universalist Society in Haverhill. For some time Br. F.'s health has been poor, and we presume he has found it necessary on this account to give up his stated labor with a single Society. He will continue to reside in H. and preach when he can conveniently to societies in the vicinity.

PREACHING—A REQUEST.

Will a Rev. Clergyman, whom, certainly, we can have no motives to disrespect—who preached in this place last Sunday on the parable of the sheep and goats, and took occasion on the authority thereof, to say a few words against the idea that Christ who died for all, will not have died in vain for any, have the goodness to ask himself when the events spoken of in the latter part of Matt. 25, were to take place? By noticing the 31st verse, he will perceive that they were to take place "when the Son of man should come in his glory;" and by recurring to a former part of the very same discourse (broken only by the modern and arbitrary division of the Scriptures into chapters,) viz: to the 29th and

30th verses of Chap. 24 he will see that Jesus was so to come, "immediately after" the signs preceding the destruction of Jerusalem. And by noticing verse 34, he will perceive that "all those things"—viz his coming and the end of the world—anon—dispensation—were to be "fulfilled, before that generation passed away." We merely make this request, because it is well for preachers to be correct—if possible—in their application of Scripture.

NEW PUBLICATION.

We have, unexpectedly, before us a volume just published by Rev. T. Whitmore, Boston, of 167 octavo pages, with the following Contents on its title page: "The Doctrine of Eternal Hell Torments overthrown. In three Parts. 1. Of the Torments of Hell, the foundation and pillars thereof, shaken, searched, discovered, shaken and removed, &c. 2. An article from the Harleian Miscellany on Universalism. 3. Dr. Hartley's Defence of Universalism." The first was written in England, nearly two hundred years ago, by Samuel Richardson, a writer of note in those days. His work arrested attention and called out several writers in vindication of the doctrine of the Eternity of Hell torments. It passed through three editions in England, and this now before us is the fourth from the English edition.

The second article was found in manuscript in the Earl of Oxford's library and published in 1744—author unknown. We think it more interesting to a modern reader than the first. It proceeds in a philosophical manner to show the relation between natural and revealed religion, and is directed to the support of Universalism.

The third consists of extracts from Dr. Hartley's work on Man—so much of it as relates to Universalism. The name of Dr. Hartley should give the extracts a respectful currency.

On the whole we are pleased with the volume. We need, in this age, all the works vindicating the doctrine of Universal Salvation, which a busy press can give the public.

The above work is for sale at this office—price \$7 1-2 cents bound in cloth.

PURGATORY.

English Protestants in the present day, who view the doctrine of purgatory in an abstracted form, apart from the jugglery and practical absurdities with which it has ever been inseparably connected, can scarcely estimate the magnitude of its evils. We discern these more graphically when we read such statements as the following, which was stuck up three or four years ago in the Churches of Madrid, "The sacred and royal bank of piety has relieved from purgatory from its establishment in 1721, to Nov. 1826, 1,030,395 souls, at an expense of £1,730,437 11,402 ditto from Nov. 1826, 15,278

1,041,797 £1,734,703
"The number of masses calculated to accomplish this pious work, was 558,921; consequently each soul cost one mass and nine tenths, or thirty-four shillings and fourpence." This is saving souls at the rate of \$4s. 4d. each. The orthodox Missionary Societies say they can save them not only from purgatory, but from an endless hell, at a much cheaper rate—if the people will only furnish them with the cash.

Certainly—certainly brother Smith; and we owe you an apology for inserting in our columns the beautiful tale of "Maria; or the victim of Fanaticism" by Rev. M. H. Smith, without giving due credit to the Religious Inquirer, therefor. How the accident happened, we cannot say now; it was unintentional—caused, most probably by carelessness. "Let the righteous smite us, and it shall be an excellent oil." No one wishes to regard the rule, "render to all their dues," more than ourselves.

REMOVAL.

Rev. Elbridge Trull has located himself as a preacher in Annisquam parish, Gloucester, Mass.

MINISTERS IN NEW YORK.

In the list of Universalist Clergymen which we published several weeks ago, we found but 61 in New York. Since that time we have seen published a list of ninety-five names of Universalist preachers in that State.

The communication of our correspondent at Montville will be attended to next week.

Instinct.—After the execution of Sabins the Roman general, who suffered death for his attachment to the family of Germanicus, his body was exposed upon the precipice of the Gemonie, as a warning to all who should dare to befriend the house of Germanicus. No friend had courage to approach the body; one friend only remained true—his faithful dog. For three days the animal continued to watch the body. His pathetic howlings awakened the sympathy of every heart.—Food was brought him, which he was kindly encouraged to eat; but on taking the bread, instead of obeying the impulse of hunger, he fondly laid it on his master's mouth, and renewed his lamentations; but did not quit the body.

The corpse was at length thrown into the Tiber, and the generous creature leaped into the water after it and clasped it between his paws, vainly endeavoring to preserve it from sinking.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

SHORT SERMONS—No. LXXXVII.

TEXT.—"I bear them record that they have a zeal for God, but not according to knowledge."—Rom. 10: 2.

Paul speaks to the Roman Christians in the following manner. "Brethren, my hearts desire, and prayer to God for Israel is, that they might be saved. For I bear them record, &c. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describes the righteousness which is of the law, that the man who doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise.—The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead thou shalt be saved." Saved from sin and condemnation: and made holy and justified before God.

In the foregoing account, there appears to be only two supposable ways for mankind to be saved. One by the righteousness of the law, the other by the righteousness of faith. One comes by doing the things written in the law; the other by believing with the heart, and confessing the Lord Jesus.

The Jews, whom Paul speaks of in our text, went about to establish a righteousness of their own, by pretending to do the things contained in the law. But herein they failed. For by the deeds of the law no flesh living can be saved. For all have sinned and come short of the glory of God. As they did not do what the law required, they were condemned by it; instead of being justified and saved by it. It was their duty and their privilege to believe in Christ, that they might be justified by the righteousness of God; or God's righteous and gracious method of justifying the ungodly. But this privilege, and this duty, but few of them performed.

Hence they were left in a condemned state, and the wrath of God abode upon them.—This was the same thing that is to be damned. In that state most of the Jews have lived and died ever since. As they did not believe in Jesus they died in their sins; or without any evidence of God's pardoning mercy, through Christ; like other condemned criminals, who may be said to die without mercy, when they are cut off for their special sins, or without any evidence of God's pardoning mercy, through Christ; like other condemned criminals, who may be said to die without mercy, when they are cut off for their special sins, in a special manner. All must die. But some are taken away in wrath. Others are taken away in peace. Millions are cut off by the wrath of man and the wrath of God in the desolating wars, which have been in the earth. They were filled with wrath against each other, and have fallen together in the embraces of death. And if God did not change them, and raise them again from the dead, spiritual and glorious, of his free grace, through Christ, he never would save them by his righteousness; or of consequence they never would be saved at all. For they cannot be saved by their own righteousness; for they never do what the law saith. If any of mankind could be saved by their own good deeds, they would stand in no need of Christ to save sinners. They would then have whereof to glory. They might then with propriety boast.—They should, then sing, worthy are we to receive glory, for we have done our duty, and we have merited salvation.

Faith in Christ is a humble grace. It begs for mercy. It gives God all the praise. Faith in Christ is not merely believing that he died for me in particular; or for a particular number of mankind; or for all men. Faith, that justifies the sinner before God, is not merely the assent of the understanding, or a conviction that he was the promised Messiah; or that he made propitiation for the sins of the world. A person may believe all this, and have only a dead faith. The scriptures speak of a dead faith, which is like a dead body, without the spirit. So faith without works is dead. Paul says in connexion with our text, with the heart man believeth unto righteousness. Such a belief is the faith which worketh by love, purifieth the heart, and overcometh the world. Many in every age have held the truth, in unrighteousness; or of consequence their faith has been dead. But a living God cannot be pleased with dead sacrifices.

Many professed Christian writers have contended about faith: What a person must believe; how much he must believe; how strong his faith must be; is assurance of the nature of faith; or must I believe that Christ died for me in particular; or how many, and what particular doctrines of the Bible must I receive; and how do I understand them. A great many such questions have been asked by divines. But, I think, the Saviour and his apostles, speak very plainly upon this subject. When the jailer wished to be baptized, Paul said if thou believest with all thine heart thou mayest. It was not believing that Christ was God, or the second person in the Trinity. But believing that he was the Son of God. And believing, not with the head, but with the heart. That is loving, trusting, obeying, and following Christ.

A holy zeal, should fire the breast, Where truth and right combine, To give us knowledge of God's rest, By faith we see it shine.

But many work with living zeal, And think thereby to gain, By their own works, the spirit's seal, And 'scape eternal pain.

By when, with faith and love, we come, And hope pure bliss to share, We should remember, that blest home, A gift, through Christ, the heir.

[For the Christian Intelligencer.]

IGNORANCE AND SUPERSTITION.

No. III.

We will now enter more fully into an investigation of this subject, and endeavour to show the sad effects which ignorance and superstition have upon the minds of young people. Although their effects are plain to be seen, as it respects the things of this life, yet in no one instance do they carry such unlimited sway and hold the mind in so complete captivity, as in religious subjects,

and things that concern of our eternal state of being. I presume that arguments, to prove this position, will not be required of me; for the daily occurrences of the times will convince the candid reader, that such is the solemn truth.

This being the case, my object, in this number will be, to endeavor to warn my young readers against their dangerous effects; to guard well their youthful hearts, that they enter not, nor have a place therein. It is of the greatest importance to young people, that their minds be stored with wisdom's precepts, and useful knowledge while in the morning of their lives. Generally it is the case, that those ideas which we receive in early life, take the deepest root and are the most lasting. And these ideas are the fruitful sources of either happiness or misery, as they proceed from truth or error.

Therefore it becomes us while young, to ponder well the paths in which we tread—to improve our minds, by cultivating those virtuous habits, which will be useful to us in riper years; and not allow them to be led away by the wild phantoms of ignorance, nor suffer our understandings to be distracted with the haggard forms of superstition.

Heavenly wisdom, early piety, and correct ideas of the character of our merciful Father, are three things most essential to the young.

Now for one moment contrast the youth possessed of these qualities, with the one whom ignorance controls, and superstition commands at her pleasure. While the former is an ornament to society and a blessing to himself, the latter is a pest to the world and a nuisance to mankind. While the former advances his mind in the scale of intellectual improvement, the latter contents himself with being a mere idiot and grovels in the by-paths of error.

But let us now look more immediately at the miseries in which ignorance involves the young, and behold the frightful gulch which superstition prepares for the feet of the unsuspecting. I will not weary your patience my young friends, on this point, by resorting to cold syllogistical reasoning, in order to prove my views correct; neither will I attempt a laboured detail of all the murders, suicides, and other numberless evils, which have been produced by the prevalence of these great enemies of human happiness, but I will only make one general remark on this subject, and then leave it for your candid consideration. I verily believe that ignorance and superstition have been productive of more fatal mischief to the minds of young people, than any other evil found recorded on the pages of history.

Perhaps you will require me to prove this statement true;—then listen but for one moment, while justice lifts her voice, and truth portrays the frightful picture. Here we behold the young man, who would have been an ornament to society and a comfort to his aged parents, a wretched maniac; raging and raving like an imaginary fiend of darkness. There we behold some lovely female on whom nature has bestowed her choicest graces, thrusting the fatal instrument of death into her own youthful bosom.

Would you now inquire for the causes of these tragedies? Then let justice answer.—Ignorance has bound their hearts in the cruel fetters of priestcraft, while superstition has chained their minds with the indissoluble words of endless condemnation, in Satan's dark dominions.

O my youthful friends, may these solemn truths have a deep and abiding effect on your tender minds. May you early see the great necessity of applying your hearts unto wisdom; that you may be preserved from those fatal snares, into which many a tender mind has fallen. Look unto Jesus, the pattern of piety, that your faith may be renewed. Pray to your heavenly Father for wisdom from on high, that you may be kept from the paths of ignorance, and the cells of superstition. Take the religion of the Saviour for mankind for your guide; and you will find it a true and never varying compass to your feet, whose needle points unerringly true, over the dark waves of man's mortal existence, to the bright and morning star, which will soon burst in heavenly splendor upon a dying world.

Christianity will never lead you astray; neither will you be under the fatal necessity of shrouding its blessed precepts in a holy mystery. No; but it will drive before its bright and brilliant blaze the dense clouds of ignorance; while on its approach, will superstition, with one convulsive groan, yield up the ghost and expire. No dark sayings nor fatal mysteries ever hide the fair face of religion. O no; but clear as the sun in the distant horizon is that religion which conducts to the fair mansions of peace.

As the light house, seated on some desolate island in the wide extended ocean, which bids defiance to the angry waves that beat upon its iron bound shores, is a beacon of hope to the seavorn mariner, so is the religion of Jesus Christ to the grief worn mind of the child of misfortune. As he travels on in this mortal state of existence, struggling with the angry billows of fortune, when every thing earthly begins to fail him, and despair fill his soul, he raises his longing eyes to heaven, and by faith in Christ his Saviour, he beholds through the dark clouds, which superstition has thrown thick around him, that bright and glorious star of hope, which conducts to the mansions in the paradise of God. As the poor forlorn wanderer on the dark blue ocean, catches with joy in his heart, the first faint glimmerings of the far distant light of safety, so rejoices the weary soul, as he beholds the first bright rays of the religion of Jesus Christ.

Ah, my youthful readers, may this religion be your happy portion. Then will the ardent strugglings of your souls be forever at rest.

Then will ignorance fly your bosom, And tradition leave your heart; Truth and wisdom then will teach you, How to act the Christian's part.

Superstition with her phantoms, Death's grim image—mortal fear, Haggard forms of countless vengeance—All of these will disappear.

God your Father then you'll honor, Christ your Saviour then you'll prove, Mortal men you will consider Objects of eternal LOVE. XENOPHON.

If universalism is so dangerous and licentious, why are Christians praying continually that it may prove true? Why are they continually beseeching God to save all men, when it is so wicked?

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY JULY 19, 1833.

FOREIGN. There was a report a few days ago, that a new revolution had taken place in France—the King deposed—Lafayette placed at the head of the Government and named President, &c. But, not being confirmed, we take it to be a hoax.

THE BANGOR RIOT. The report was incorrect, that lives were lost in the late riot at Bangor; the report, however, came to us credibly and appears to have been very near the truth. On the day after the principal riot, a town meeting was held, at which measures were unanimously adopted to restore order and tranquillity; and to indemnify the sufferers and provide for the wants of such as were made houseless. The object of the mob was to drive the Irish out of town.

BOWDOIN COLLEGE. The Mirror exults smartly on account of Judge Story's decision, and says that bright prospects are arising for Bowdoin College, since Dr. A. has worked his way, through a knot hole of the law, into the College again. Bright prospects, indeed! If this is not the severest blow that College ever experienced, we will not guess again. The Mirror's exultation no doubt arises from the hope that the orthodox will have the exclusive control of this public property, in defiance of Law and Public Opinion. In announcing Dr. A.'s re-entrance into the Presidential Chair, the Mirror is careful to say he was received with great demonstrations of respect by the Students, and equally careful not to say that he was received under a display of black flags hung out of the windows.

Correspondence of the Boston Mercantile Journal. BANGOR, July 3d, 1833.

There is a project now on foot, and several shares have been taken up here, for the purpose of procuring a first rate Steamboat to run between this place and Boston, touching at Portland; and it is said that the Boston men have given pledges to take an interest. There can be no doubt, I think, of its practicability and success, as the intercourse between this place and yours, has increased and is still increasing immensely. We have now five or six regular Packets of the first class, which bring and carry away about 200 passengers twice a month; and four years since one Packet of this class could not be supported. The reason of this difference is this: at that time not one to a hundred of the people of Massachusetts, believed there was anything worth possessing or seeing Down East. But they are now beginning to see that Maine, as a State, has superior resources of wealth and business; and we say, inferior to none in the Union, to which I think you can testify.

POLICE.—Extensive Robbery.—On the 8th and 9th of June last, the jewelry store of Mr. Louis Muh at New-Orleans, was robbed of a quantity of jewelry and watches, supposed to be of the value of \$20,000, among which were 20 gold patent lever watches, 35 silver patent lever watches, 25 silver do., a pair of diamond ear-rings valued at \$800, a diamond breast pin valued at \$400, 30 diamond rings, a necklace containing 20 cameos. Information of which was sent to Messrs. Fellows, Reed & Olcott, of this city, requesting their aid in the detection. High Constable Hays was applied to, who, with B. L. Hays and Sparks, set upon the alert. On Monday a small Englishman named Charles Collins, arrived here from New Orleans in the ship Newark, and was on Tuesday taken by B. L. Hays in passing from the ship to the wharf at Staten Island, and afterwards the whole of the jewelry, as believed, was found with his baggage. He was accordingly brought up to the office, committed to prison and the property secured. Collins has a wife and four children with him, is about 31 years of age, says he has been engaged in New Orleans as a veterinary surgeon—one of his trunks contained a dark lantern. N. Y. Daily Advertiser.

An immense Estate.—We extract the following from the news books at the Northern Liberties Free Admission News Rooms of Tuesday.—"We noticed a few days ago a rumour which prevailed in this city, that the Chancellor of New-York had decided in favor of the claimants in the important case of the Trinity Church, which has been contested for many years, and which involves property to the amount of twenty-five millions of dollars; one of the principal heirs to which we learn, is Mr. George Brewer, of Kensington, in this city, an elderly gentleman, in moderate circumstances, formerly a clerk in the old United States Bank. It is stated that they have made a further claim to one hundred and thirty acres more, situated in the centre of the city of New-York, which, with the other lands, will not only embody the church, but its revenues, as well as some of the most valuable real estate in that city. This property has been the subject of dispute ever since the close of the American revolution.—Chron.

Extensive Robbery. It will be seen by an advertisement signed by a number of brokers, that a very valuable bundle of money was stolen from on board the steamboat Providence. It appears that the clerk who took the package down, left it in the captain's office, in the care of an acquaintance, who, not knowing, or not being mindful, of its value, left it for a moment or two, during which time some rogue slipped in and took the bundle, which contained \$12,806, in bills belonging to various brokers, and notes of hand to the amount of upwards of \$50,000. The latter can be of no use to the robber.—The Providence was lying at the dock in the act of starting. It appears that the amount forwarded on the present occasion is much less than usual. A reward of \$500 is offered. N. Y. Daily Ad.

The U. S. frigate Brandywine, Capt. Renshaw, arrived at New York on Monday last, from Madeira, in 37 days.

LIST OF OFFICERS.—Capt. James Renshaw; Lieuts. J. L. Saunders, Alexander Siddell, Charles C. Turner, Murray Mason; Surgeon, Bailey Washington; Assistant, Geo. Clymer; Acting Master, John B. Cutting; Purser, W. Sinclair; Passed Midshipman, R. H. Noland; Schoolmaster, E. C. Canning; Captain of Marines, Thomas S. English; Lieut. of Marines, F. N. Armistead; Midshipman, R. F. Welsh, G. F. Emmons, W. F. Barr, C. F. McIntosh, R. A. Cassin, J. C. Graham, John J. Thurston, W. Crane, D. McDougal, A. Prevost, J. Alden; John J. Reynolds; Sailmaker, Nathan B. Fede; Carpenter, Charles Boardman; Gunner, Thomas Riby; Purser's Steward, J. E. Gibson.

Mrs. Ann Royal.—It is now confidently stated in the best informed circles, that this accomplished lady, who is justly denominated the Mrs. Walter Scott of America, is on the eve of a voyage to Great Britain, for the purpose of challenging Mrs. Trollope to a trial of skill. She leaves to the latter the choice of weapons; the tongue or the pen, it is all one to her. We have little doubt that if the English virago accepts the challenge, our champion will give a good account of her; and hereby offer two to one on the "Black Book" heroine, who also contemplates playing a duetto with the Rev. Mr. Fidler after finishing the old Trollope. N. Y. Inquirer.

Activity.—A distinguished writer says, it is of great importance to train ploughmen to habits of activity and diligence. In some districts of England they are proverbial for the slowness of their steps. Their slow drawing movements they teach their horses; whereas if they were accustomed to a quicker pace, they and their horses would move with as much ease, and accomplish more work. It is common to see teams make some half a dozen stops in turning about; and in crossing the field, in light ploughing, to move with the slowest possible step, and stop every time the plough struck a stone as large as a robin's egg.

Overreaching.—The Transcript states that a butcher standing by his cart, saw a man stoop and pick up something, which on examination proved to be a \$10 bill. The butcher claimed it as his; but the finder urged his claim for half, as but for him the butcher would have lost it. As the bill did not in fact belong to the butcher, he with a good grace gave the fellow a \$5 bill; but soon after in offering the \$10 bill it was found to be counterfeit.

A novel case.—Chang and Eng, the Siamese twins, have been tried in Trumbull county, Ohio, for an assault and battery committed on an old and respectable citizen. The defendants plead guilty, and were each fined five dollars and costs. The case is stated in the Warren News Letter, of July 2. It is strange that where the offending party is one, by an indissoluble and natural bond, that they should be severed in judgment. It is a new precedent.—Wash. Globe.

Contents of Mr. Randolph's Will. We understand from a friend at Charlotte Court house, that the will of Mr. Randolph was opened at Ronoke, his late residence on Friday last, by Judge Leigh, in the presence of Judge Tucker, and one or two other gentlemen. The following are principal if not the only devices: To Henry St. George Tucker, President of the Court of Appeals of Virginia, \$10,000. To Judge Leigh of Halifax, \$10,000. To Judge Leigh's son, John Randolph Leigh, a small boy, \$5000. The remainder of his estate—lands, negroes, &c. to the son of his niece, Mrs. Bryant of Gloucester, daughter to John Collier, Esq. Richmond Compiler.

FOREIGN LETTERS.—Persons in the interior of this country, says the Journal of Commerce, in writing to any part of Europe, have only to direct their letters to the place of their ultimate destination via New-York, and pay the postage to that city.—The Post Office Department will then forward them by the proper packet. The expense of enclosing to a correspondent is quite useless, as nothing better can be done by such correspondent than to deposit the letters in the Post Office.

Cholera at Amelia Island, (Geo.) A letter, says the Savannah Georgian, of the 4th inst. from Dr. Holmes of Darien, to Dr. A. Y. Nicod, Acting Health Officer, announces that this disease had appeared at the above mentioned Island. This statement was made to Dr. Holmes, on the authority of Dr. Bacon, of St. Mary's. The letter was communicated to the board of health, who were in session yesterday, when resolutions were passed, appointing a committee to confer with the Mayor, upon the most proper measures to be adopted.

FIRE.—We learn by a gentleman from Thomaston, that the lightning struck the store of Mr. David Gay, on the night of the 8th inst., and passed into the store, and struck a cask of brandy, which immediately set the store on fire. Mr. Gay lost the greater part of his goods—his loss is estimated at \$1500—the store was saved, but considerably injured.—Belfast Journal.

Sympathy.—It is by this passion we enter into the concerns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of all most any thing which men can do or suffer. For sympathy must be considered as a sort of substitutions, by which we can put in the place of another man, and affected in many respect as he is affected.—Burke.

Health of Boston.—There were only sixteen deaths in this city during the week ended on Saturday noon. In Philadelphia last week, there were 121; in New-York, 111; in Troy, N. Y. 23; in Cincinnati at the last date, about 40; in New-Orleans, on the 25th ult. 36.

There were fifty-three deaths in Baltimore during the last week—males 29, females 24. 13 were colored persons; 9 died of whooping cough.

Cargo of Wild Animals.—The ship Triton, Capt. Morrill, arrived at this port from the Cape of Good Hope, having on board two lions, two hyenas, four jackals, five zebras, three crescent porcupines, two large baboons, three ostriches, two eagles, one quana, and several other animals.—Boston Gazette.

Dr. Scudder of New York has invented a new torpedo for the purpose of capturing the sea-serpent. He calls it a "combustible harpoon." The doctor declares he will have him. He has sent his instrument to Newport to put in operation.

The Eastport Sentinel received this week, is dressed in mourning for the death of Benjamin Folsom, the editor and proprietor.—He died suddenly on the 9th inst. while sitting in his chair, of a disease of the heart.

A newspaper called the Courier has been established at Bangor, Me. edited by Mr. Samuel Upton. It is a neat paper and the editor is perfectly competent to make it a valuable one to the community.

The number of strangers at the Saratoga Springs on the 9th inst. is stated in the Saratoga Sentinel, to be about one thousand—at least twice as many as are ordinarily there at this season of the year.

A voter clothed in a garb rather the worse for wear, was asked by a committee man, why he had not brought a better coat? "I thought," said the elector, "you wanted my vote and interest—not my suitout."

A minister of state would do well to inscribe on his portfolio, "remember that every act of my official life forms part of the history of my country."

APPOINTMENTS.

Br. James H. Bugbee, of Plymouth, Mass. will preach in Waterville next Sunday.

Br. Moses McFarland will preach in Washington next Sunday; in Palermo, on the 4th Sunday in July; in Montville on the 1st Sunday in August, in Prospect on the 2d Sunday in August, and in Bristol on the 3d Sunday in August.

Married.

In Bangor, Mr. Joseph Gilman to Miss Sabrina P. adopted daughter of Gen. Isaac Hodson.

In Plymouth, Mr. Sebastian F. Streeter, of Boston, to Miss Elizabeth, eldest daughter of Capt. Daniel Jackson.

In Portland, Dominicus Parker, Esq. of Bangor, to Miss Frances H. daughter of Capt. David Stackpole.

In North Yarmouth, Milford P. Norton, Esq. of Bangor, to Miss Mary S. daughter of Edward Russell.

In Bucksport, Mr. William J. Bartlett, to Miss Hannah J. Bolton.—Mr. Samuel French, Jr. of Prospect, to Miss Mable E. Hardy.

Died.

In Freeport, Mr. 4th inst. Mrs. Betsey Barrio, 84j

5th, her husband, Mr. Wm. B. 86.

In Portland, Miss Sarah C. Davis, daughter of the late Mr. Moses Davis, aged 21. Mrs. Thankful H. wife of Mr. John Cox, aged 34.

At sea, on board schr. Rebecca from Savannah, July 3d, Mr. Simon D. Cross of Boston, 25. Friends may learn further particulars by addressing Capt. George Gay, Gardiner, Me., on board schr. Hilarity from Liberia, Mr. Geo. G. Willis, merchant, on board brig Quincy, Thomas Baxter, first officer, and Henry Baker, second officer, son of Sylvester B. Esq. both of Hyannis.

At Fort Gibson, Miss Dr. Alrah Wilson, aged 28, a native of this State.

MARINE JOURNAL.

PORT OF GARDINER.

Wednesday, July 10.—Arrived, sch's Eliza & Nancy, Falmouth; sloop Hannah, Alexander, Boston; Nancy Harvey, Phoenix, Sandwich.

Sailed, sch's Bonny Bell, Colburn, Boston.

Thursday, July 11.—Sailed, sch's Elizabeth, Wait, Boston; Polly, Seaton; Ann Maria, Kingman, Salem; Transport, Smith, Manchester; sloop Savannah, Brown, Sandwich.

Arrived, sch's Clue, Pike, Eastport; Eliza Ann, Elwell, Nantucket; Sally Ann, Perry, Sandwich; sloop Hercules, Crowell, Barnstable.

Friday, July 12.—Arrived, sch's Hunter, Baker, Dennis; Hiram, Sheppard, Providence; sloop Meteor, Phoenix, Sandwich.

Saturday, July 13.—Arrived, sch's Hesperia, Haskell, Boston; Erie, Moores, ditto.

Sunday, July 14.—Arrived, sch's Thomas, Phoenix, Falmouth; Two Friends, Nickerson, Providence; Mary & Betsey, Kelly, ditto; Worumontagus, M'Near, ditto; Pilot, Blanchard, Boston.

Tuesday, July 16.—Arrived, sch's Osprey, Weymouth, Salem.

PATENT INDIA RUBBER WATER PROOF GOODS.

MANUFACTURED BY THE ROXBURY INDIA RUBBER COMPANY, (Incorporated by the Legislature of Massachusetts.) And Sold Wholesale by L. E. MUEL BLAKE, No. 70, Congress Street, Boston.

VIZ: BROADCLOTHS, SATINETTS, DUCK, COTTONS, CASSIMERES, CAMELTS, DRILLINGS, CAMBRICS, KERSEYS, FUSTIANS, JEANS, MUSLINS, &c.

The following are among the various useful purposes to which the India Rubber Cloth may be applied:—All kinds of Outside Wearing Apparel and Linings, Cases and Carriage Taps, Curtains, Aprons and Cushions, Baggage Wagon Covers, Travelling Bags, Portmanteaus, Knapsacks, Tents, Gun Covers, Awnings, Shades, Horse Blankets, Game Bags, Fishing Walles, Cork and Bottle Covers, Nurse's Aprons, and for every purpose requiring perfect protection from the wet or exclusion from the air.

CALF AND SHEEP SKINS.

Suitable for Boots, Overcoats, Shoes, Ladies' Walking Shoes, Linings and Inner Soles.—Also

WATER PROOF HATS, GLOVES, MITTENS, SHEETS for Hydrostatic Beds, &c.

AIR PROOF Beds, Pillows, Cushions, Swimming Belts, Life Preservers, Gas Bags, &c.

In making up the India Rubber Cloth, great care must be taken to avoid pin and needle holes, and to have as few seams as possible. No greasy or oily matter must be applied.

Orders promptly executed, from every part of the United States.

Boston, July, 1833. 3m29.

BOOTS & SHOES.

B. WEYMOUTH, would inform his former customers and the public in general, that he has resumed the business of BOOT & SHOE-MAKING, and taken a stand directly opposite the Farmer's Hotel. He intends by a prompt and faithful attention to the wants of customers, to merit—and hopes to receive, a liberal share of business. Prices, low for Cash. Wanted, at the above establishment, two or three JOURNEMEN.—God workmen of steady habits will receive constant employ and good pay. Those who have families would be preferred. Gardiner, July 10, 1833.

REMOVAL.

SAMUEL CROWELL gives notice to his patrons and the public generally that he has recently removed to the building opposite Charles Sager's Hotel, where he continues to carry on the business of TAILORING in all its branches and hopes by a constant and faithful attention thereto, to secure a liberal share of custom. He keeps constantly on hand TRIMMINGS for GARNETS OF ALL DESCRIPTIONS, and a general assortment of fashionable VESTINGS. Gardiner, June 18, 1833.

BOOTS AND SHOES.

JUST received and for sale by JAMES R. SHAW, nearly opposite McCallen's Hotel, a complete assortment of BOOTS and SHOES of every description and of the latest fashions. The above stock is intended to sell as low as can be purchased in Boston or elsewhere of the same quality at retail. Gardiner, May 30, 1833.

POETRY.

THE CHRISTIAN'S CONSOLATION.

"He healeth the broken in heart, and bindeth up their wounds."

Oh! Thou who dry'st the mourner's tear!
How dark this world would be,
If when deceived and wounded here,
We could not fly to Thee!

The friends, who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone!

But thou wilt heal that broken heart
Which, like the plants that throw,
Their fragrance from the wounded part,
Breathes sweetness out of woe.

When joy no longer soothes or cheers,
And e'en the hopes that threw
A moment's sparkle o'er our tears,
Are dimmed and vanished too.

Oh! who would bear life's stormy doom,
Did not thy wings of love
Come, brightly waiting from the gloom,
A peace-branch from above!

Then, sorrow, touched by Thee, grows bright
With more than rapture's ray;
As darkness shows us worlds of light,
We never saw by day!

MOORE.

MISCELLANY.

[From Buckingham's N. E. Magazine for May.]

THE DARK DAY.

Who, that looks into an almanack,—and who does not?—has not observed in the column of "remarkable days," "phenomena," &c. opposite to the 19th of May, the familiar record—"Dark day throughout New-England, 1780." Though we had even before that period been sent on an errand of vantage "into this breathing world," yet Memory has not imprinted, on her tablets in our head, any of the terrific circumstances, which rendered that day so memorable.—But Tradition has transmitted, probably, to every reader, a vivid description of the terrors produced, especially upon the ignorant, the weak, and the unphilosophical. It is related of an excellent lady in Boston, that, in the tumult of her fears and tremblings, she sent a messenger to the Rev. Mather Byles, to inquire what could be the cause of such an alarming occurrence; and of the reverend clergyman it is said, that he returned for an answer, that he was as much in the dark about it as any of his parishioners.

Looking over, a few days since, the first volume of the "Memoirs of the American Academy of Arts and Sciences," published in 1785, we noticed "An account of a very uncommon Darkness in the States of New-England, May 19, 1780, by Samuel Williams Hollis, Professor of Mathematics and Natural Philosophy in the University at Cambridge." The account is interesting to us, and thinking it might be so to others, we present it here in an abridged form.

"This extraordinary darkness came on between the hours of ten and eleven, A. M. and continued until the middle of the next night, but with different appearances at different places. It seemed to appear first in the S. W. and came on with the clouds, that came in that direction, the wind blowing from that quarter. In most parts of the country it was so great, that people were unable to read common print—determine the time of day by clocks or watches—dine—or manage their domestic concerns without the light of candles. The prospect was extremely dull and gloomy. Candles were lighted in the houses; the birds, having sung their evening songs, disappeared and became silent; the fowls retired to roost; the cocks crowed, as if at day break; objects could not be distinguished, except at a very little distance; and every thing bore the appearance and gloom of night."

The darkness appears to have extended all over the New-England States. It was observed as far east as Falmouth—now Portland; to the westward, it extended to the farthest parts of Connecticut and Albany; to the southward all along the sea-coast; and to the northward, as far as our settlements extended.

For several days preceding this, the air appeared to be full of smoke and vapor; the sun and moon remarkably red, and divested of their lucid appearance; and this obscurity increased as they approached the horizon. The winds were variable; but chiefly from the S. W. and N. E. The thermometer from forty to fifty-five degrees. The barometer from twenty-nine inches eight, to thirty inches fifty. The weather fair and cool for the season. From observations made with the barometer, at Cambridge and Bradford, on the day when the darkness took place, it is certain, that the weight or gravity of the atmosphere was gradually decreasing through the whole day.

The color of objects on that day was worthy of remark. The complexion of the clouds was compounded of a faint red, yellow, and brown; objects, which commonly appear green, were of the deepest green, verging to blue, and those, which appear white, were highly tinged with yellow. Almost every object appeared to be tinged with yellow, rather than with any other color.

Early in the morning the weather was cloudy; the sun was but just visible, and appeared of a deep red; thunder was heard in most places; there were several small showers before eight o'clock, and in some places, at other times during the day. The water, which fell, was thick, dark, and sooty, and gave the same strong, sooty smell, which was observed in the air. Large quantities of soot, being the black ashes of burnt leaves, were found floating on the surface of the water in rivers, ponds, and vessels placed for catching the rain.

The clouds appeared to form a number of strata; the lowest stratum being of a uniform height, as far as visible. They appeared also of various colors—reddish, green, blue, indigo, and some almost white. From various observations, it seems as if the vapors in some places were ascending; in most, descending; and in all, very near the surface of the earth. Objects appeared to cast a shade in every direction, and there were several conceptions in the atmosphere, not unlike the aurora borealis, but no uncommon appearances of the electric fire. A number of small birds were found suffocated by the vapor, and some flew into the houses.

From these observations the learned Professor concludes, that the atmosphere, on the 19th of May, was charged with an uncommon quantity of vapor, and accounts for it in the following manner: In this part

of America, it is customary to make large fires in the woods, for the purpose of clearing lands in the new settlements. This was the case this spring in a much greater degree than common. In the county of York, Maine; in New Hampshire, in the western part of Massachusetts, and in Vermont, uncommonly large and extensive fires, had been kept up for two or three weeks before, and had raged in the woods for several days, before they could be extinguished. In addition, therefore, to what arises from evaporation, and constant and natural exhalations, a much larger quantity of vapor arose from those large and numerous fires, which extended all around our frontiers. As the weather had been clear, the air heavy, and the winds small and variable for several days, the vapors, instead of dispersing, must have been constantly rising and collecting in the air, until the atmosphere became charged with an uncommon quantity of them.

As the weight or gravity of the atmosphere was gradually becoming less, from the morning of the 19th of May till the evening, these vapors, in most places, were descending towards the surface of the earth, and became of the same specific gravity, as the air, at a height not much above the adjacent hills. As they were of different densities, and occupied different heights, the rays of light falling upon them must have suffered a variety of refractions and reflections, and thereby become weakened, absorbed, or so far reflected as not to fall on objects on the earth in the usual manner; and as the different vapors were adapted by their nature, situation, or density, to absorb or transmit the different kinds of rays, so the colors of objects appeared to be affected by the mixture and prevalence of those rays that were transmitted through so uncommon a medium. In this way we may account for all the phenomena that were observed, May 19, 1780.

It may not be amiss to remark, that such appearances, and from the same cause, have been observed before in this part of America. In the Philosophical Transactions, No. 423, there is an account of a remarkable darkness which took place, October 21, 1716, O. S. when "the day was so dark, that people were forced to light candles to eat their dinners by." Nothing is said as to the cause, or any other particulars.

Several persons have informed me, that they remember an uncommon darkness, August 9, 1732, O. S. which was afterwards found to be occasioned by an uncommon fire in Canada.

There was also a remarkable darkness at Detroit, October, 19, 1762, much like that, which has been observed among us, and which seems to have been derived from the same cause.

*Felix, qui potuit rerum cognoscere causas,
Atque adus omnes et inextinguibile fatum
Subiecit pedibus.*

Happy the man, who, reading nature's laws
For each phenomenon explores the cause;
O'er hidden ill, which superstition dreads,
In Fate's dark womb, with dauntless steps he treads.

Such is the substance of Professor Williams' account of the Dark Day; but he says nothing of the terror with which it was viewed by a vast majority of the people of New-England. This, indeed, surpassed description. Many were full in the belief that the judgment was come, and conducted themselves accordingly. Even when they found that the trumpet was not sounded nor the dead raised; that the darkness was dissipated, and the regular succession of day and night restored, they imagined it the forerunner of some direful disaster, which the crying sins of a guilty land would speedily bring down upon it. For this they looked, with fear and trembling, for about two years with painful anxiety, till our independence was acknowledged and peace proclaimed; when their dismal forebodings were lost in songs of joy and shouts of victory.

In the first volume of the Collections of the Massachusetts Historical Society, p. 95, there is a letter from Dr. Samuel Tenny, of Exeter, N. H. in which a solution of this remarkable phenomenon is attempted. Dr. Tenny says, that previous to the commencement of the darkness, the sky was overcast with the common kind of clouds, from which there was a sprinkling of rain. Between these and the earth, there intervened another stratum, to appearance, of very great thickness. As this stratum advanced, the darkness commenced, and increased with its progress, till it came to its height which did not take place till the hemisphere was a second time overcast. The uncommon thickness of this stratum was probably occasioned by two strong currents of wind from the southward and westward, condensing the vapors, and drawing them in a north-easterly direction. Dr. Tenny supposes that the rays of the sun, which effected their passage through the first stratum of clouds, were not only deprived of a great portion of their velocity, but were turned out of their direct course, so that they must have struck upon the second stratum very obliquely. By this means a much larger portion of them than common was reflected from the upper surface of the clouds that composed it; the rest having to penetrate a very thick and compact body of vapors, with a velocity exceedingly diminished, had not a sufficiency of momentum to overcome the resistance they had to encounter from the numerous reflections and refractions they met with, and were consequently lost in their passage.

Dr. Tenny was at the house of his father, in Rowley, Essex county, Mass. when this darkness occurred, and sat out the next day to join a regiment, to which he belonged, in New-Jersey. On inquiry, and comparison of testimony, he found that the darkness was the most gross in the county of Essex, the lower part of New-Hampshire, and the province of Maine. In Rhode-Island and Connecticut, it was not so great, and it was still less in New-York. In New-Jersey the second stratum of clouds was observed, but not of any great thickness, nor was the darkness very uncommon. The Doctor says—"The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary, as that which overspread the land of Egypt, in the days of Moses. And as darkness is not substantial, but a mere privation, the palpability ascribed to that, by the sacred historian, must have arisen from some peculiar affection of the atmosphere, perhaps an exceeding thick vapor, that accompanied it. I could not help conceiving, at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the

darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet.

"THE MOTHER AT HOME."

This is the title of a small volume recently published, written by Mr. Abbott, the "pastor of the Calvinistic Church in Worcester." It is divided into seven chapters. From the chapter on Faults and Errors, the following passage is selected.

Do not deceive Children. Many are unaware of the evil consequences which result from this common practice. A physician once called to extract a tooth from a child. The little boy seeing the formidable instruments, and anticipating the pain, was exceedingly frightened, and refused to open his mouth. After much fruitless solicitation, the physician said, "Perhaps there is no need of drawing it. Let me rub it a little with my handkerchief, and it may be all that is necessary; it will not hurt you in the least." The boy, trusting his word, opened his mouth. The physician, concealing his instrument in his handkerchief, seized hold of the tooth and wrenched it out. The parents highly applauded his artifice. But the man cheated the child. He abused his confidence. And he inflicted an injury upon his moral feelings, not soon to be effaced. Will that physician get his handkerchief into the mouth of the child again? Will he believe what the physician may hereafter say? And when told that it is wicked to say that which is not true, will not the remembrance of the doctor's falsehood be fresh in his mind? And while conscious that his parents approved of the deception, will he not feel it to be right for him to deceive, that he may accomplish his desires? This practice is attended with the most ruinous consequences. It unavoidably teaches the child to despise his parents. After he has detected them in one falsehood, he will not believe them when they speak the truth. It destroys his tenderness of conscience. And it teaches arts of deception. And what are the advantages? Why, in one particular instance, the point is gained. Let compulsions be resorted to when necessary, but deception never. If a child cannot place implicit confidence in his parent, most assuredly no confidence can be reposed in the child. Is it possible for a mother to practice arts of deception and falsehood, and at the same time her daughter be forming a character of frankness and of truth? Who can for a moment suppose it? We must be what we wish our children to be. They will form their characters from ours.

A mother was once trying to persuade her little son to take some medicine. The medicine was very unpalatable, and she, to induce him to take it, declared it did not taste bad. He did not believe her. He knew, by sad experience, that her word was not to be trusted. A gentleman and friend who was present, took the spoon, and said, "James, this is medicine, and it tastes very badly. I should not like to take it, but I would if necessary. You have courage enough to swallow something which does not taste good, have you not?"

"Yes," said James, looking a little less sulky. "But that is very bad indeed."

"I know it," said the gentleman, "I presume you never tasted any thing much worse." The gentleman then tasted of the medicine himself, and said, "It is really very unpleasant. But now let us see if you have not resolution enough to take it, bad as it is."

The boy hesitatingly took the spoon. "It is really, rather bad," said the gentleman, "but the best way is to summon all your resolution, and down with it at once, like a man."

James made, in reality, a great effort for a child, and swallowed the dose. And who will this child most respect, his deceitful mother, or the honest-dealing stranger? And who will he hereafter most readily believe? It ought, however to be remarked, that had the child been properly governed, he would, at once, and without a murmur, have taken what his mother presented. It is certainly, however, a supposable case, that the child might, after all the arguments of the gentleman, still have refused to do his duty, what course should then be pursued? Resort to compulsion but never to deceit. We cannot deceive our children without seriously injuring them, and destroying our own influence. Frank and open dealing is the only safe policy in family government, as well as on the wider theatre of life. The underhand arts and cunning manoeuvres of the intriguer, are sure in the end, to promote his own overthrow. Be sincere and honest, and you are safe. The only sure way of securing beneficial results, is by virtuous and honorable means.

Rousseau's testimony to Christ.

The name of Rousseau is commonly associated with infidelity; but he had his moments of doubt when he inclined towards Christianity, and in one of these he penned the following eloquent eulogium, on the character of our Saviour as portrayed in the four Gospels. It is found in his *Emile*, III. 179. Amst. 1792. We adopt the translation given by the Archbishop Newcome in *Observations* &c. 8vo. pp. 496—498.

Brooklyn Monitor. "I confess that the majesty of the Scriptures astonishes me, that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp: what a littleness have they when compared with this! Is it possible that a book, at once so sublime and simple, should be the work of men? Is it possible that he whose history it records, should be himself a mere man? Is this the style of an enthusiast, of an ambitious sectary? What sweetness, what purity, in his manners! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy and what justness, in his replies! what empire over his passions!—Where is the man, where is the philosopher, who knows how to act, to suffer, and to die without weakness and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of guilt, and deserving all the honors of virtue, he paints Jesus Christ in every stroke of his pencil: the resemblance is so strong that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness, must they have, who dare to draw a comparison between the son of Sophroniscus and the son of Mary! What distance is there between the one and the other! As Socrates died without pain and without disgrace, he found no difficulty in

supporting his character to the end; and, if this easy death had not shed a lustre on his life, we might have doubted whether Socrates, with all his genius, was any thing but a sophist. They say that he invented morality. Others before him had practiced it: he only said what they had done; he only read lessons on their examples. Aristides had been just, before Socrates explained the nature of justice; Leonidas had died for his country, before Socrates made it the duty of men to love their country; Sparta had been temperate, before Socrates praised temperance; Greece had abounded in virtuous men, before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality, of which he alone furnished both the precepts and the example? The most lofty wisdom was heard from the bosom of furious fanaticism; and the simplicity of the most heroic virtues honored the vilest of all people. The death of Socrates, serenely philosophizing with his friends, is the most gentle that one can desire; that of Jesus expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear.—When Socrates takes the poisoned cup, he blesses him who presents it and who at the same time weeps; Jesus in the midst of a horrid punishment prays for his enraged executioners. Yes; if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say that the history of the Gospel is invented at pleasure? My friend, is it not thus that men invent? and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty instead of solving it; for it would be more inconceivable that a number of men should forge this book in concert, than that one should furnish the subject of it. Jewish authors would never have devised such a manner, and such morality; and the gospel has characters of truth so great, so striking, so perfectly inimitable, that its inventor would be still more astonishing than its hero."

THE JEWS.

The restoration of the Jews to the city of Jerusalem, and to their long lost and lovely country, that flowed with milk and honey, it is said is about becoming a serious point of consideration among the cabinets of Europe. The complicated state of Turkish affairs, and the dread that Russia may acquire a footing on the Bosphorus and Asia Minor, have led the cabinets of Europe to inquire into the propriety of establishing an independent sovereignty in Palestine, as they have already done in Greece.

A new power raised up in Palestine, a Jewish kingdom erected in Jerusalem, might prove a check to the designs of the Pacha of Egypt, as well as to the northern Nicholas. It is said, in private letters, that the celebrated capitalist Rothschild, and all the leading Israelites in Europe, have been consulted on the subject, and that the project has been favorably received by many. The plan is, to send an army and a fleet to Palestine under the combined auspices of England and France, and to take possession of Palestine—to negotiate with Egypt, or fight with that power; at all events, to lay the foundation of a new empire in the East, in which the Jews of Europe would occupy the first rank, on condition of their emigrating to that country, and furnishing a part the funds necessary to defray the expense. Of course, the utmost liberty of opinion in religion would be extended to all classes of the new Judea, for it is a singular fact, that the Jews, in the present age, are the most liberal thinkers in all matters of political and religious belief. The exclusiveness which prevailed in the "high and palmy state" of Jerusalem, is completely changed in this age of the world.

What a singular spectacle it would be, to see that curious, original and ancient people again restored to their country, by the Christian cabinets of Europe!—to see the banks of the brook of Kedron, the vale of Jehoshaphat, the river Jordan, the mountains of Carmel and of Lebanon again peopled with the descendants of their ancient possessors!

Uniformity of Faith.—The attempt to make all believe alike, has always been followed by the most painful results. "Let there be uniformity of faith," said the Arian and the Athanasian, and they cut each other's throats for three hundred years about a single diphthong; "Let there be uniformity of faith," said the Pope of Rome, and issued his bull from the Vatican, and one million of simple Waldenses in the peaceful vales of Piedmont, were slaughtered for daring to be honest. "Let there be uniformity of faith," said St. Dominic, and the Inquisition was erected with its hundreds of cells, the Ghostly Father was inducted into his office, and the fires of the auto da fe were lighted. "Let there be uniformity of faith," said Catherine de Medicis and Charles IX. of France, and the horrors of St. Bartholomew's night were enacted. "Let there be uniformity of faith," said the dignitaries of the Anglican Church, and the Puritans were driven from the Thames to the Zuyder Zee, to this then wilderness-world. "Let there be uniformity of faith," said our fathers, the loud boasted Pilgrims, and they bored the ears and tongues of dissenters, banished the Baptist and hung the Quaker. "Let there be uniformity of faith," rings from almost every temple, from almost every minister of religion in Christendom, and the whole community is at loggerheads; the tenderest ties in nature are broken, and the worst passions of the human heart rage uncontrolled. Was it for this that Jesus came? Was this the joyful result which the angels saw in prospect, and which made them sing, "Glory to God in the highest, on earth peace and good will towards men?" Such a result should dress heaven in mourning, and wake exultation in hell.—*Brownson.*

The Sublime of Sublimity! An editor in the western part of New-York, thus announced the entrance of Lafayette into his village:—"The Gallie hero, seated in a chariot, led the van; the rosy morn besprinkled the orient clouds with effulgent glory—and the gorgeous sun, at last uprising, like a warrior from his repose, walked up into the sky, gilding the vast expanse of ether, and throwing his broad and splendid rays upon a long line of one horse waggons and chaises, filled with individuals, principally from our village!"

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LIST OF LETTERS

Remaining in the Post Office, Gardiner, Me. July 1, 1833.

Alexander Atkins, Andrew Blunt, Charles Baker, George Barstow, James N. Buffum, Abraham Beal, Anon Clark, Washington Crowell, Lydia Cross, James Chute, Charles DeWolf, Josiah Dill, Andrew Douglass, Rufus Dyer, Taylor Esteman, James H. Shaw, Abel French, Sally Fowler, Pittston. Sally Flagg, Thos. Houghton, Lucius Hotchkiss, Joseph W. Hale, John Hancock, Robert Harmon, C. Jewett, Nath'l Leeman, Mary McCombie, Joseph Mellus,	Joseph Mannel, Louisa McCauland, Thomas Merrill, Arch Morrell, George Newell, James O. Page, Solomon Perry, Jeremiah Pote, Nathaniel Potter, Annal Page, Adeline A. Potter, Reuben Ryder, Simon Roberts, Eliza J. Stinson, Nathaniel Springer, James R. Shaw, Mary Stevens, 2, William Stevens, Eliza V. Sanborn, Hobler Talman, Lyman Turner, Eddy Talbert, Jesse Tucker, Hiram Wilcox, Benj Weston, Jr., William Young.
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SETH GAY, P. M.

BOOTS & SHOES.

B. WEYMOUTH. would inform his former customers and the public in general, that he has resumed the business of BOOT & SHOE-MAKING, and taken a stand directly opposite the Farmer's Hotel. He intends by a prompt and faithful attention to the wants of customers, to merit—and hopes to receive, a liberal share of business. Prices, low for Cash. Wanted, at the above establishment, two or three JOSEPH VERNON—Good workmen, of steady habits will receive constant employ and good pay. Those who have families will be preferred.
Gardiner, July 10, 1833.

REMOVAL.

SAMUEL CROWELL gives notice to his patrons and the public generally that he has recently removed to the building opposite Charles Sager's Hotel, where he continues to carry on the business of TAILORING in all its branches and hopes by a constant and faithful attention thereto, to secure a liberal share of custom. He keeps constantly on hand TRIMMINGS for GARNMENTS of ALL DESCRIPTIONS, and a general assortment of fashionable VESTINGS.
Gardiner, June 18, 1833.

NEW GOODS.
ROBERT WILLIAMSON,
Tailor.

No. 2, Central Row.
INFORMS the public that he has just received from Boston, a select assortment of FASHIONABLE BROADCLOTHS, CASSIMERS, VESTINGS &c. from which he will make GARMENTS to order at short notice and in the best and most fashionable style.

N. B. An assortment of READY MADE CLOTHING is kept constantly on hand.
Gardiner, May 3, 1833.

BOOTS AND SHOES.

JUST received and for sale by JAMES R. SHAW, nearly opposite McCallen's Hotel, a complete assortment of BOOTS and SHOES of every description and of the latest fashions. The above stock he intends to sell as low as can be purchased in Boston or elsewhere of the same quality at retail.
Gardiner, May 30, 1833.

NOTICE is hereby given, that I have given to my son, TRISTRAM M. HATCH his time until he shall arrive at the age of twenty-one years and leave him free to act and trade for himself, not holding myself responsible for debts of his contracting after this date.
SOLOMON S. HATCH.
Dated at Windsor this 19th day of June, 1833.

TO LET,

THE stone Store recently occupied by P. SNEED and possession given immediately. The Store is well known to need a particular description. Terms may be known on application to the Printing Office.
Gardiner, June 10, 1833.

AVERY'S TRIAL.

JUST received and for sale at Wm. PALMER'S, Bookstore, the trial of Rev. E. K. AVERY for the murder of Sarah Maria Cornell.
Gardiner, June 17, 1833.

BOARDERS WANTED.

SIX or Eight Gentlemen can be accommodated, at HENRY ROOTH'S.—The House is pleasantly situated and near the centre of Business.
Gardiner, June 27.

TO PRINTERS.

FOR SALE, at this Office, one second hand Iron Printing PRESS. Also, 175 lbs. second hand MINION TYPE. 25 lbs. Great Primer. The above articles will be sold cheap.
July 15, 1833.

AN APPRENTICE to the Printing Business is wanted at this Office. An honest lad of steady habits will receive good encouragement.
July 15, 1833.